

One should never, he says, bare the body more than necessary, even when alone. The angels are everywhere and they like to see decency as the adjunct of modesty.¹ The angels are here evidently the Christian representatives of the ghosts of earlier times. In i Cor. xi. 10 it is said : The woman was created for the man. " For this cause ought the woman to have a sign of authority on her head, because of the angels." It seems to be believed that the angels might be led into sin by seeing the women. For this idea there is abundant antecedent in the *Book of Henoch* and the *Book of Jubilees*.

454. Restraint of expression within limits. It is the rule of good breeding everywhere to restrict all bodily functions and to conceal them, such as gaping, sneezing, coughing, clearing the throat and nose, and to restrain all exuberant expressions of joy, pain, triumph, regret, etc., but the limits cannot be defined. They lie in the current practice of the society in which one lives. They are not rational. At the same time they are logical. They are correctly deduced from a broad view of policy. Orientals cover their heads to show respect; Occidentals bare the head for the same purpose. Each custom has its philosophy of respect. We think it disrespectful to turn the back on any one. Orientals generally think it respectful to pretend not to be able to look another in the face. If ladies are thought to have the right to decide whether to continue acquaintances or not, they salute first. If it is thought unbecoming for them to salute first, then men do it. Which of the great premises is correct it would be impossible to say. The notion of correctness fails, because it implies the existence of a standard outside

of and above usage, and no such standard exists.
There is an
assumed principle which serves as a basis for the
usage, and
the usage refers back to the principle, but the two
are afloat
together.

455. Violation of rule. It results from the study
of the cases
that nakedness is never shameful when it is
unconscious.² The
same is true of everything under the head of
decency. It is
consciousness of a difference between fact and
the rule set by

¹ *De Civilit. Morum PueriL*, I, 3, 9, 10. ² Genesis in. 7.